NEW SERIES: VOL. 2. NO. 3—JULY, 1896.

THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

For free distribution to Members. The T.S. in America is not responsible for any statements herein. Published by the Theosophical Society in America, at 144 Madison Avenue, New York City.

E. T. HARGROVE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

Entered as second-class matter at New York, N.Y., Post-office, July 25, 1895.
Issued monthly. Sent directly to each member. No losses by mail supplied.

QUESTION 73.

How can such a disaster as that which recently occurred at St. Louis be explained according to the law of Karma? Why should so many people suffer death at the same time? Is not much of the suffering undeserved?

[A similar question to the above was asked in regard to the Johnstown disaster, and it has been thought well to reprint the answer which Mr. Judge then gave.—ED.]

William Q. Judge.—An imperfect view of Karma is held by many Theosophists. Karma is thought to relate only to human beings, and when it is spoken of as "the law of ethical causation," application of it is made solely to man. This not only leaves us without any law to account for the numerous operations and effects in the natural world, but raises great difficulties in the presence of such a calamity as the Johnstown flood.

Another wrong view frequently taken is the looking upon Karma as punishment only, whereas Karma works alike in reward and punishment. A pleasant life is due to Karma as much as one that is full of woe.

The word "Karma" means "action," and, in its larger sense, the action of the great unmanifested, whether that be called *God* or the *Absolute*. The moment the unmanifested begins to make itself manifest in creation or evolution, then its action and Karma begin. Hence, every circumstance great or small, every manifestation of life, every created

thing and all of the facts and circumstances of man's life are under the law of Karma.

The three sorts of Karma are:—

That which we are experiencing; that which we are making for the next life; and that which we have made, but which is held over unfelt until some other life or lives.

This division applies throughout nature.

By what means does Karma have its operation? By means of the apparatus fit to carry it out into view and exhaust it; when this is furnished, the appropriate Karma is felt or seen.

Having all this in view we see that the Karma of the material world (so-called), as it now exists, is its Karma left over from a previous manvantara or period of manifestation, working out in the fit apparatus which we call the world. And it may be that there is some "World-Karma" left over to be felt or seen in the next cycle or manvantara.

Under these laws it is possible that many individuals may congregate at just such a place as Johnstown, who possess such physical, mental, and psychical apparatus as tends to bring out at some one period many accumulated weights of Karma; and in such a case they will feel the effects as seen in the flood sweeping them away.

But to say that such a catastrophe is to be called evil Karma in every case cannot be right. Some were killed, and for them we may not say it was not a benefit; others doubtless will suffer through their lives; and still more may be benefited through the circumstances which brought about a complete change in life.

We must also remember that during any one hour of the day as many as 10,000 people die in various spots of the earth. Hence we have accumulated and felt at any hour the Karma which brings death about for that number of people.

E. T. Hargrove.—The law of Karma is the law of cause and effect and is universal in its application. The falling of an apple from a tree, the death of a king or of a beggar, the death of hundreds of people at once,—are all instances of the operation of Karma. When many hundreds of people are killed at the same time and place it attracts the attention of unthinking people who might not otherwise realize that death was a fact in nature. Yet thousands of people die every moment throughout the world. Their deaths are not due to chance, nor are the deaths of those who are killed within a narrow radius owing to some climatic or other upheaval of nature. Why should so many people *not* suffer death at the same time? There is nothing more extraordinary in that than in their dying at the same time in different places. Locality does not trouble the angel of death.

But there is individual Karma, and the Karma of cities and of nations. The disaster which befell St. Louis must have been the result of that city's Karma; and the fact that many of its inhabitants and several visitors suffered in consequence must have been due to their individual Karma. But, it may be objected, think of small children being killed in this way; what of that? There is really nothing more terrible in that than for small children to be killed in some street accident. It is less terrible than seeing them die of bronchitis, croup or similar ailments. And it is all Karma.

"Is not much of the suffering undeserved?" Yes, if you judge from the present life only, but if you take into consideration the great sweep of the soul's pilgrimage through matter, and its many lives on earth, then nothing is "undeserved." The phrase, "unmerited suffering," used by Mme. Blavatsky in *The Key to Theosophy*, has been misunderstood by some students. That phrase should not be isolated from her many other statements on the subject; nor should common sense be abandoned in connection with the matter. "If it may be said that there is not a mental or physical suffering in the life of a mortal, which is not the fruit and consequence of some sin in this, or a preceding existence; on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, but believes sincerely he suffers for no guilt of his own; this alone is quite sufficient to entitle the human soul to the fullest consolation, rest and bliss in his *post-mortem* existence." (H. P. Blavatsky, *Studies in Occultism*, No. vi, p. 345.) This explains the meaning of "unmerited suffering," and also shows that if a sufficiently wide view be taken in the light of reincarnation, perfect justice does rule the world.

J. W. L. Keightley.—An answer to the first part of this question may be found in *Echoes of the Orient*, page 19, where it says:

"They hold that there is an indissoluble connection between man and every event that takes place on this globe, not only the ordinary changes that take place in politics and social life, but all the happenings in the mineral, vegetable and animal kingdoms. The changes in the seasons are by and through man; the great upheavals of continents, the terrific eruptions of volcanoes, or the sudden overflowings of great rivers, are all for and through man, whether he be conscious of it, or present or absent. . . . ."

It appears that these changes are brought about through disturbance of the astral light and the equilibrium of its forces, caused by the thoughts and deeds of mankind. It should not be forgotten that places, like persons, have their Karma. Also localities which were once the scenes of great disturbance have pictures of such disasters indelibly im-

pressed in their surrounding atmosphere; and, under given conditions, force is attracted into these astral picture forms, which have then a deadly force and power to assist in the reproduction of such events. In regard to the undeserved suffering, speaking in the strictest sense it would appear that suffering is rarely undeserved. Karma being but the reäction of some cause set in motion by ourselves or others with whom we were or are connected, it must appear that we have some previous part or lot in all that befalls us. It has been said by Madame Blavatsky that there is a sense in which one may have unmerited suffering, and that this has compensation more than ample in Devachan. Possibly this refers to a given personality in the life chain. If we look at the entire life cycle of an Ego, and not at some one of the series of earth lives, then it would not seem that the term unmerited could be used. In the entire life cycle the harmonious adjustment of cause and effect must be complete. Also each person has a share in the national, civic and local Karma of his part of the world through the laws of attraction and repulsion, or action and reaction, in the astral medium.

Burcham Harding.—The inquirer seems to doubt whether Karma is an immutable law, and also to question the justice of retribution for evil deeds. Human nature, tempered by 19th century training, readily accepts the rewards and benefits of life, but kicks against its sufferings and troubles, but the same inflexible law which brings the one also brings the other. The working of the law does not vary because the number of victims is increased. The St. Louis and all great disasters stir the emotions deeply, but must nevertheless be the working out of past causes, otherwise chance and chaos rule in the world, and not law.

The orthodox Christian method is to ascribe disasters to the "will of God," and to inculcate faith in his mercy and goodness. If this be the will of an omnipotent deity, such disasters seem cruel and undeserved.

The only reasonable explanation is that of Theosophy, that we fashion our own lives, and that no disaster could happen to us except as the result of our own individual or collective actions in the past.

Dr. J. D. Buck.—Karma means *action*, and is said to be a *universal* law. If universal then it pervades every plane of matter and underlies all action whether of atom, molecule, or mass, in inorganic no less than organic aggregations. Karma determines action in the rocks, in floods or tides, and in air, ether and Akasa. Karma is called the "law of adjustment" by which equilibrium is maintained. It determines that action shall not only be followed by reäction, but that while these are opposite they shall also be equal. The explanation of Newton's first law is therefore to be found in Karma. All sentiment must therefore be laid aside in dealing with the law of Karma, and few can do this.

In the first place the cyclone is called a "disaster," but are its results necessarily disastrous? Is sudden death and in such a form really more disastrous than death by other means, say by epidemics of disease? Not *necessarily* so. Death by cyclone or accident of a number of people naturally shocks the observer, and excites sympathy. Yet sympathy is far more needed and less excited by long suffering and the slow progress of disease. Can it be supposed to alter the law, whether one person dies every hour in a day, or twenty and four die from the same, or from a different cause in an hour? Then the expression "suffer death" is used, when death under all circumstances is painless although the sickness or accident that leads to death may be very painful. As soon as death begins pain ceases, for pain is the struggle to repair, and to live.

Then the question is asked, "is not much of the suffering undeserved?" I answer as already pointed out that beyond the sentiment inspired there is not shown to be unusual suffering, and no more reason to inquire whether in this case it is undeserved than in any other. Take the case of a single individual killed in a cyclone, and the same reasoning applies to every case. The individual may thus have been saved no end of suffering and sorrow in other directions by being thus removed, and that which we now call a disaster, a calamity, or "undeserved Karma" may be seen to be the greatest blessing. Let us suppose further that we can look into the future and also see what must have resulted if the calamity had been averted. Seeing the beneficence and protection of that which we before called a calamity, one who is asking the above question would then inquire "what has this individual done to be so favored, so protected, to have such undeserved good Karma?"

Is it not apparent that most persons postulate the law as universal and unvarying without understanding the meaning and application of the terms they use. They jump at conclusions and sum up the case from a small part only of the facts and circumstances involved, and then doubt or deny the law from their own incomplete results. Nothing in life taken by itself can be a disaster or a calamity. Pain, sorrow, sin, and even sudden death, are the gymnastics of the soul, and the stepping stones to higher things, as they are followed by their opposites, whose *seeds* they are, and so equilibrium is secured and a step taken towards a higher plane.

QUESTION 69—(*continued*).

What is the difference between faith, belief and knowledge? Can the question be answered from a Theosophic standpoint clearly to one not a Theosophist?

J. H. Fussell.—To answer this question clearly, is it necessary to do so from a Theosophic standpoint? And yet if it is to be answered correctly and truly, it can be answered from no other standpoint. If only we speak true we speak Theosophy, and the Theosophic standpoint is the common-sense standpoint.

Perhaps the best thing to be done if we wish to know the difference so far as the ordinary use of the words is concerned, between faith, belief and knowledge is to consult a good dictionary, and it is not necessary to give here the meanings which any one may find in this way. We can go further, however, and consider these with reference to man's nature. What parts of man's nature have to do with faith, belief and knowledge? First of all in regard to knowledge.

Knowledge can be gained only by one's own experience. There is higher and lower knowledge. The lower knowledge is that of the lower or brain mind acquired by means of the senses and the powers of the mind. All scientific knowledge—as ordinarily understood—and everything that is a matter of outer experience, experiment or reason, in fact all knowledge of the phenomenal and external worlds, comes under this head. The higher knowledge is knowledge of the inner realms of being, of inner subjective experiences; such knowledge belongs to the soul and is attained through the higher mind.

In some respects faith and belief are complementary aspects of the higher and lower minds respectively, though faith really transcends the mind and has its source in the soul. Belief is of the nature of inference deduced from experience, testimony, or reason; it is allied to opinion and is often colored by sentiment and emotion. Belief implies a possibility of doubt which is altogether excluded from knowledge. Belief is an intellectual assent in regard to the truth of some proposition or alleged fact, and hence can be formulated.

On the other hand faith cannot be formulated, it is an inner trust, a certainty, not of the mind,—though the mind may be cognizant of it—but of the soul, and it bears with it a compelling power and an energy which can overcome all things. It was this power of the soul referred to by Jesus when he said: "If ye had faith as a grain of mustard seed."

Man may grow out of his beliefs, he may come to have no belief at all, but his faith is a part of his life. It is not reason nor belief that enables man to keep up his weary struggle in life; it is faith, the power of the soul, compelling man to go on living, not for enjoyment, not for happiness, but for the purposes and the perfecting of the soul.

Relating faith, belief and knowledge to the principles, I would put the matter as follows: Knowledge arises from the activity of Manas, in its lower aspect of Kama-Manas giving the lower brain knowledge, and in its higher aspect of Buddhi-Manas giving interior spiritual knowledge. Belief is also Manasic and, more often than not, Kama-Manasic because in it emotion and desire usually play such a large part. Faith has its source in Buddhi, it is one of the manifestations of Buddhi and is closely allied to intuition. But the sphere for the operation of faith is not Buddhi alone but also includes Manas. It is one of the links between Buddhi and Manas, and it is by means of faith that we may pass from the realm of Manas to that of Buddhi. There are some things beyond knowledge, beyond comprehension, deeper than and above Manas. The realm of knowledge is the manifested and relative worlds; knowledge can touch the fringe of the unmanifested and the undifferentiated but cannot penetrate thereinto, it stops at the threshold. To enter into the inner verities which lie beyond in the bosom of the Infinite, faith is needed,—the one power that can carry us over and beyond the threshold.

We can never *know* the Infinite, but we can *become* IT, for we are IT. "The Universe is a becoming," and so too the inner life is a becoming. We may believe that this is true, we may know in part that it is true, but it is faith, not knowledge nor belief, that takes us from one step to another, and that presses us onward to take possession of our birthright — the Infinite.

E. B. Guild.—Now Faith is "the substance of things hoped for, the evidence of things not seen."

Certainty does not belong to the personal plane, but is grounded in consciousness. Faith lies behind consciousness as it manifests in knowledge. Belief is the highest expression of intellection. Belief and Faith become coincident when the intellect *comprehends* truth.

We confuse ourselves as to faith by using the word when "confidence" or "belief" would more accurately express the idea. Confidence comes from a convincing of the mind, and belief from a synthesizing of the results of observation or a willing assent to a proposition presented. Belief is an attempt to formulate, and to translate into terms of the intellect, that faith which is the unexpressed knowledge of the soul.

The mind is erratic and accommodates itself to environment and personal desire, and so warps belief out of line with faith; and yet one seldom loses sight entirely of the *faith* behind his beliefs and will invariably advert to that faith as a justification for his conduct when his act is not in consonance with his expressed belief.

All the vast plane of intuition is beyond the horizon of the senses.

All of belief is of the personal plane. Hence if the mind is closed to intuition, belief is easily divorced from faith. The effort of the soul is always to bring belief into complete harmony with faith. The more closely one approaches the plane of intuition the more nearly does he attain this end.

Faith is never blind, it is the clear sight of the soul. Blindness is of the personality seeking to peer through the smoked glasses of intellectual belief or emotional desire. The foundations of faith are in the innermost recesses of the heart. *Within* is the touchstone which always shows the true color of pure gold.

There is tinder in every soul ready to leap into a flame of conscious truth when fired by the divine spark. In every human being is that which may know the truth.

Every human soul can vibrate in harmony with the Divine. The Divine Self is ever in harmony with the Soul of all things. Faith is the expression of that harmony.

Infinity's Centre is in the heart of the Soul's consciousness. That is "the substance of things hoped for, the evidence of things not seen."

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

In articles and addresses never use Sanskrit or foreign terms without also giving the English meaning; use English terms preferably.

THE PURPOSE OF LIFE.

We must consider life as a whole and also individual life. In nature as a whole we find order, harmony. In the lower kingdoms we also find order and harmony and the reign of law, but in the animal and human kingdoms disorder begins to creep in through passion and desire and through mind. This will eventually give place to a higher order, a truer harmony. As we rise from lower to higher stages of evolution, we find that the soul seeks ever to express itself more perfectly and appear in its own nature. "For the sake of the soul alone the Universe exists," says Patanjali. To understand then the purpose of life we must know something of the nature of the soul, that soul is not separate from soul but that all are undetached sparks in the one Flame. The purposes of individual life, such as acquirement of possessions, money, fame, and the striving after pleasure and gratification will all fail for they rest upon separateness and are contrary to the purpose of Universal Life. The first step toward a realization of the true purpose of life is to strive for Universal Brotherhood, and that ultimately will lead to union with the Supreme.

SEPTENARY MAN.

Importance of self-knowledge. Man a copy of the Universe. All the forces in nature from the divine to the terrestrial are mirrored and have their counterparts in man. He is the epitome of all lower evolution and also has the potentiality of all the higher powers of nature. Hence knowledge of man means knowledge of the Universe. Man's nature is sevenfold: (1) Physical body built up of the "lives," the instrument through which he gains experience in and comes in contact with external physical nature. (2) Astral body, the body of form, seat of all sensations, plastic and extensible, spiritualistic and hypnotic phenomena may be understood by a knowledge of its nature and functions. (3) The life principle, pervading all things. (4) Desire and passion, the motive power in the lower man, leading man up or down, according as it is guided or uncontrolled. These four form the lower Quaternary. The Higher Triad consists of: (5) The mind, a dual principle; (*a*) lower mind, usually associated with Kama and making with the Quaternary the personal, lower man; (*b*) higher mind, the instrument of the soul for self-knowledge and knowledge of the inner life. (6) The soul, the real individual unit, a ray from the Universal Oversoul, its powers are intuition, conscience and spiritual discernment. (7) The Universal Spirit, the Higher Self.

REFERENCES.

Ocean of Theosophy, chapters iv to vii; *Key to Theosophy*, section vi.

THEOSOPHY AND THE POOR.

The truly poor are not those simply in financial stress, but those in ignorance and mental, moral and spiritual darkness. But Theosophy has a special mission to those usually called poor, who have not had advantages of education or that money can bring. The doctrines of Karma and Reincarnation can alone give an explanation of the inequalities and trials of life, and give hope for the future. From the standpoint of the soul poverty is not necessarily an evil, for opportunity is there given for the exercise of the noblest virtues, fortitude, sympathy, true brotherliness. There is more brotherliness and readiness to help among the poor than among the rich. The poor do not need our pity or condescension, but true brotherly sympathy and recognition of our common humanity, as man meeting man. The poorer classes are more open minded than the rich and have less regard for conventionality, they are more ready to accept the simple teachings of Theosophy. Members of the T. S. can do a great work by endeavoring themselves to understand the simple aspects of Theosophy in such a way as to present them clearly to the uncultured.

REFERENCE.

Key to Theosophy, section xii.

THE MYSTERIES.

All the ancient religions had their mysteries and initiatory rites. Herodotus, Plato, Proclus, Plotinus, Apuleius and many other ancient writers speak of the Egyptian and Grecian mysteries. The pyramids in Egypt and Central America were for the purposes of initiation and the symbols which are found all over the world show that the mysteries were enacted in all the old civilizations. The most noted mysteries, historically, were the Eleusinian and those at Samothrace. There were the lesser and the greater mysteries, the latter being for those who have previously been purified and tried in the former. The ancient mysteries were most sacred and pure and taught the nature and powers of the Soul

and the unfolding of the inner life. Before the candidate could be admitted to initiation he had first to be purified, and to learn to subdue his passions and his lower nature. In the later days of Greece and Rome the Greater Mysteries became lost to the world and the Lesser Mysteries became debased, but the true mysteries were never actually lost. The time has now come when they may again be brought before the world for those who will make themselves ready for them by self-purification and a life of work for humanity.

REFERENCES.

Isis Unveiled, see Index, Mysteries, Samothrace; *The Eleusinian and Bacchic Mysteries.* (Taylor.)

THEOSOPHICAL NEWS AND WORK.

LYNN T. S., Mass. During June the usual weekly study meetings were held and three public lectures given: 8th, "The Law of Divine Compassion," by J. E. Clapp; 22d, "Jesus the Christ," by D. H. Martin; 30th, "Brotherhood," by G. D. Ayers.

SOMERVILLE T. S., Mass. Weekly meetings were held during June in Independent Hall, and on the 28th a special meeting, with music, readings and an address, which was largely attended. This closes the public activities of the Branch for the summer but it expects to recommence vigorous work early in the fall.

VARUNA T. S., Bridgeport, Conn. The monthly public lecture for May was given in the Science Auditorium by Miss E. M. Daniell, of New York City, on "The Scientific Basis of Universal Brotherhood." About 100 were present, although it was very late in the season. The results of our monthly lectures have been very good and a greater interest is being taken in Theosophy by the general public. Weekly discussions in June were on the following subjects: "Evolution," "The Development of Man," "Our Environment," "First Steps on the Path," and "Our Opportunities."

SYRACUSE T. S. will continue its meetings during the summer, holding on Sunday afternoons free public lectures, and on Wednesday evenings, discussion meetings. The Secret Doctrine Class meets Friday evenings, but plans have been changed somewhat in regard to this. Dr. Dower will give talks on the "Cell," illustrated with the microscope. The attendance has been good at all public meetings and new members are constantly joining, all of which is very encouraging.

BUFFALO T. S. Public meetings in June: 7th, Question day; 14th, Lecture on "Theosophy and Vicarious Atonement," by Victor Orth; 21st, "Theosophy in its Relation to Spiritualism," by C. Auguste Guebelle; 28th, "Theosophy and its Work in Buffalo," a review of the past twelve months and the present outlook, by Wm. A. Stevens.

BLAVATSKY T. S., Washington, D. C. At the annual election of officers held in June, the following were chosen: George M. Coffin, President; Robert L. Lerch, Vice-President; Eulalia M. Colcord, Secretary; Dr. Edmund Weston, Treasurer; Mary P. Trewitt, Librarian; Ada L. Townsend, Asst. Librarian.

KRISHNA T. S. of Philadelphia, reports eleven new members in three weeks.

NEW ORLEANS T. S. held its regular meetings in June: 6th, "Theosophy and Occultism," by Dr. C. J. Lopez; 13th, "Our Crusade," by Mrs. Cora Davis-Thompson and Dr. E. Brand. Mr. Carl Redwitz read "The Higher Self," an article from the *Path;* 20th, "The Theosophical Crusade and its Purpose," by Dr. C. J. Lopez; 27th, "The Pralaya of the Nations," by Mr. E. E. Nichol. All meetings have been well attended and the work has gained a new impetus in this district.

CENTRAL STATES COMMITTEE REPORT.

DECORAH BRANCH (Iowa) has just been added to our list. They have felt the new impulse, the awakening force of the wave of activity which is sweeping over the country, and thought that under the new order of things, a new name would add to their capacity for work.

CLINTON BRANCH writes that they are having a full attendance at their meetings and are earnestly utilizing every opportunity that presents itself for the furtherance of the cause.

SIOUX CITY BRANCH has found its audience growing so large that it has had to seek more commodious quarters, into which it will move in a short time. A new piano has been recently purchased and music will in future form an important part at meetings

ST. PAUL BRANCH (Minn.) is active and making special efforts in individual propaganda as well as formulating ways and means to help the *Crusaders*.

RAPID CITY. (S. D.) This Branch is at the farthest edge of the C. S. C. Territory, and seldom receives visits from lecturers, but it kee s up its work and is growing steadily. A Theosophical column is maintained in one of the weekly newspapers. Music at the Branch meetings is reported as a new and attractive feature.

YOUNGSTOWN BRANCH (Ohio) has joined the C. S. C. About eighteen months ago in this stirring little city a system of distributing pamphlets and leaflets—chiefly through the mails—was adopted. A list was kept of all to whom this literature was sent, also of those interested by personal effort. Last March notice was sent them, and to the public generally, that Mr. Burcham Harding would deliver two lectures on the subject of Theosophy. This brought in audiences of about two hundred. After the first one Mr. Harding organized, and issued a three months' certificate for, a "centre" with thirty-three members. Some dropped out but others came in and by the first of June they had between forty and fifty and applied for a Branch Charter with thirty-four members to start with. This is certainly a glorious result for the quiet but persistent efforts of a few faithful workers, and is an example worthy of imitation.

CENTRES.

It would occupy too much space to give a detailed report of the Centres, Reading Clubs and Classes for the study of Theosophy which have been started in towns where there are no Branches, and in the larger cities where afternoon gatherings at private houses attract those who would not, or possibly could not, attend the evening lectures of a Branch. The value of this part of our propaganda work, the establishment of Centres from which will spread a knowledge of the true philosophy of life, can hardly be overestimated. It is the nucleus and heart of future Branch organization.

During the last six months we have issued Certificates to eleven new Centres, and aided others who are working without any definite form of organization. Three of these have become Branches and another is ready to apply for a Charter.

From our Centres and Reading Clubs we have monthly reports of work, attendance and items of general interest. Most of them will continue their meetings during the summer months, but vary the program, substituting readings from lighter works and short addresses for the more serious study and writing of papers that were undertaken during the winter. Some of these Centres find it attractive to meet out under the trees, or to go for a day in the woods for their study, taking lunch, or to a tea on some one's lawn. In these and other ways people are being introduced to the philosophy of the Wisdom Religion without having to meet in hot rooms or attend the regular gatherings.

The centres of the C. S. C. in small towns all tend toward Branch organization as they develop and grow in numbers; while those in cities aim to increase the membership of the already established Branches.

H. A. GIBSON.—After attending the Truth Congress in Denver, June 1–3, and working with the Denver Branch, Mr. Gibson returned to Pittsburg in response to an invitation from there. He visited the Branch at Wilkinsburg, and lectured in Pittsburg on Sunday evening, June 21st, on "Helps and Hindrances to Spiritual Growth." On invitation of M. A. Oppermann, Mr. Gibson went to Ford City and lectured before a good audience on the "Nature and Scope of Theosophy." Many remained for discussion after the lecture. Mr. Oppermann has a class of seven in Ford City, who are studying the *Ocean of Theosophy*. Sunday evening, June 28th, Mr. Gibson gave an address at the opening of the new hall in Pittsburg on "That Which Man Seeks." The opening was a great success and the audience filled every seat. The hall is fifty-two feet long and fourteen wide and is centrally located on the second floor of an educational building—cor. 6th St. and Penn. Ave. July 2d Mr. Gibson lectured in Carnegie Hall, Allegheny, on "The Theosophical Basis of Ethics."

PACIFIC COAST ITEMS.

THE SOUTHERN CALIFORNIA SUB-COMMITTEE for Theosophical work has just completed its organization. The board of officers consists of: President, J. F. Turner, Los Angeles; Vice-President, Frank Neubauer, Los Angeles; Secretary, Paul S. Heffleman, Pasadena; Treasurer, Ethelbert Johnson, Los Angeles; Executive Board, J. F. Turner, F. Neubauer, E. Johnson, Dr. G. F. Mohn, H. B. Leader, Mrs. L. E. Giese, Los Angeles; Paul S. Heffleman, Pasadena; Miss Jessie Mayer, Riverside, and Abbott B. Clark, Lecturer and ex-officio member of the Board. This committee is, as indicated by its name, a sub-committee of the main T. S. organization on the coast, the Pacific Coast Theosophical Committee, of San Francisco, with which it will co-operate and to which it will report. Its principal work will be to carry on general T. S. work, form branches, supply speakers, and prepare for the coming of the Crusaders next spring.

LOS ANGELES has become one of the active T. S. centres on the Pacific Coast. The Committee for Southern California has taken a large building, 525 West 5th Street, for a general Theosophical Headquarters. In it are library, book and private rooms and "Blavatsky Hall" with a seating capacity of about four hundred. Public lectures are given every Sunday morning by Stanley Fitzpatrick, and Sunday evening by various members. A Lotus Circle is being formed by Stanley Fitzpatrick and Mrs. L. E. Geise.

DR. GRIFFITHS arrived in Los Angeles May 23d, and remained there 4 weeks, during which time he gave 7 lectures and held a General Question meeting. Large audiences attended all meetings and increased in size and interest toward the end. Lectures were given as follows:

Sunday, May 24th, morning, "Evolution"; evening, "Heredity." May 31st, morning, "Suicide"; evening, "Inoculation and Hypnotism." June 7th, morning, "Origin and Object of Theosophy"; evening, "The Mystery of Sex." June 14th, morning, "Sleep and Death"; evening, Quiz. June 1st he held a meeting in Pasadena and formed the Pasadena Branch T. S. A.; Paul S. Heffleman, Pres., Mrs. Lucy Dearborn, Sec'y. On June 9th, he lectured in that city upon "High Lights of Theosophy." The rest of the time was filled up by attendance upon Branch, Secret Doctrine, Training Class and private meetings. The Branch gave him a social reception evening of June 12, which was an enjoyable affair. Long and correct press reports were given of the lectures.

AURORA Branch, Oakland, gave the following lectures in June: 7th, "Life and Death," Dr. W. W. Gamble; 14th, "The Test of Gratitude," by Mrs. M. M. Thirds; 21st, "The Destiny of Man," by Amos J. Johnson; 28th, "The Scope and Purpose o Theosophy," by Edw. G. Merwin.

SAN FRANCISCO T. S. reports steady progress. A Theosophical Bible Class was started the first of July by Dr. W. W. Gamble, and the seven or eight other subsidiary classes keep up a fair attendance. T. B. Wilson of St. Louis Branch has located in San Francisco, and is aiding in Theosophic work. Sunday lectures in June were: 7th, "Is God Demonstrable in Nature?" by Dr. J. A. Anderson; 14th, "Karma and Fatalism," by Robert H. Gay; 21st, "Reasons for Belief in Reincarnation," by Dr. George Daywalt; 28th, "Alchemy and the Rosicrucians," by Amos J. Johnson.

Abbott B. Clark returned to Washington and Oregon in June, and after a few weeks went down to Los Angeles. He has been elected Lecturer for the Southern California Theosophical Committee.

NARADA T. S., Tacoma, Wash. The branch held very successful meetings during June, on the 12th having a special crusade meeting and on the 21st a lecture by Abbott B. Clark, which was largely attended. A visit of several days was paid to the branch by Mr. E. Williams, of San Francisco, who assisted considerably in the work.

"THE THEOSOPHICAL NEWS, a weekly report of activities," has been started in Boston especially to give news of the progress of the Crusade to members, oftener and more at length than can be done in either *Theosophy* or the FORUM. A Theosophical weekly was a favorite project of H. P. B.'s and one which she spoke of often as being necessary to the welfare of the movement. We wish the new weekly every success. The subscription is $1.00 per year, $.50 for subscribers to New England Notes, to which this paper is successor. The following appeal for correspondents has been sent out: "We want correspondents, in all parts of the world, who will write us short, bright, readable accounts each month of one or two hundred words, about what is happening in their section. To such we will send two copies of the *News* as long as they continue to work with us." All subscriptions and communications are to be sent to *Theosophical News*, 24 Mt. Vernon Street, Boston, Mass.

TO SECRETARIES OF BRANCHES.

Repeated requests come to Headquarters for the time and place of the meetings of the various branches. To give this information to all, the FORUM will publish a supplement to its August number which will give the name of each Branch, its city, the name of its Secretary, and the time and place of its meetings.

In order that this may be done, Branch secretaries are requested to send this information regarding their Branches to the Editor, FORUM, 144 Madison Avenue, New York City.

CRUSADE NEWS.

The Theosophical Crusaders of America sailed from New York on June 13th, making an auspicious start on the *Paris*, amidst the farewells of a large number of friends assembled to see them off. After slightly rough weather on the first morning, the seas were smooth all the way over, the skies alternating from smiles to showers. The prevalent headwinds and other causes delayed arrival at Southampton until Sunday the 21st, a delay scarcely regretted from the point of view of the comfort of the passage and the admirable accommodations and attentions received by the Crusaders. The first two days on board were devoted to rest, after which meetings of some length were held daily for discussions and arrangement of plans of work, travel and all detail; letters were written to all parts of the world, arranging detail or giving information; a Crusade pamphlet was drawn up consisting of Questions likely to be asked by the working classes especially, and replies to these, couched in the simplest language, were given by the various members. Magazine and press articles were also written, and together with other matter, occupied the time of every member. On the evening of the fourth day out—Tuesday, the Aryan meeting day—a public meeting was held in the first cabin and was well attended, about all the passengers, some officers, and many of the ship's employés remaining until the close. Mr. Patterson was chairman, the speakers being Mr. Hargrove, Mr. Wright, Mrs. Wright and Mrs. Keightley. Questions were asked for, and were answered by Messrs. Hargrove and Wright. On Wednesday afternoon, June 17th, a second cabin meeting was held on the after part of the deck, in the open air. A number of first cabin passengers came over to attend this, and again the interest of the ship's employés was marked as an encouraging sign. Mr. Wright presided; Mr. Pierce, Mr. Patterson, Mrs. Tingley, Mr. Hargrove, Mrs. Wright and Mrs. Keightley speaking on various theosophical topics. Questions were then put and answered, including a number of written ones which had been received since the day before. On Thursday evening the most interesting event of the voyage occurred, the steerage meeting held below. Passengers from other parts of the ship again attended, together with deck hands, stokers and over ninety steerage passengers, crowded together under a single lamp, in half obscurity, the noises of the sea and wind roaring in through the barred openings of the sides, the audience on benches, tables, the floor, some holding on, as they stood on inverted pails, to the great pipes overhead. Face rose above face as in an amphitheatre, the fitful lights played strange tricks with the strong faces, and the earnest tones of the speakers rose powerfully above the uproar of the seas. The speakers were Mrs. Tingley, who spoke with great force and had a deep effect, Mr. Hargrove, who had an especial power; Mr. M. H. Phelps, Mrs. Wright, Mrs. Keightley, Messrs. Wright, Patterson and Pierce, the latter presiding. All the speakers were at their best, stimulated, it would seem, by the unusual intelligence of the questions asked, and an animated tripartite discussion between a red-hot sin-and-be-damned theologian on the one hand, and Mrs. Tingley and Mr. Hargrove on the other, was followed with deep attention, some of the crew endorsing Mr. Hargrove's plea that a sinning man should have yet other chances through Reincarnation by a loud "that's the right kind of religion." This meeting was looked upon by all as most auspicious for the future work among the poor. Two of the party were invited to call below again and did so. By this time Theosophy was being talked all over the ship, and one passenger, after a talk with Mrs. Tingley one morning, was next day seen in the smoking-room vigorously trying to convert a fellow-voyager to Theosophy.

Members of the Salvation Army were on board, with Brig.-General Booth, one of the General's sons, in charge, and perhaps the greatest testimony to the vigor of the Crusade speakers was paid by Brig.-General Booth, who said to a Crusader (who forbids the mention of his name): "I would like to convert you; you would make a good Colonel in our

Army." The commission was declined with thanks, but the Crusaders attended a Salvation Army meeting in the first cabin, and also a concert given by the passengers, Mr. Patterson presiding, for the benefit of the orphans of seamen. This was the last public event of the voyage, as noon next day saw all work closed down, and the Crusaders turned their thoughts to the opening work in Liverpool. On Sunday morning Southampton was reached, where Dr. Keightley was found waiting, with letters of greeting from comrades in England, Ireland and Holland. At the London railway station a number of fellow-members had assembled to welcome the Crusaders, and a stop of a few hours enabled them to hold a meeting there and to visit the Headquarters of the T. S. in Europe (England) at 77 Great Portland Street. The train to Liverpool was then taken, and on arriving at about 9 P. M. the crusaders were welcomed by Bros. Sandham and Dick, the latter from Ireland, with a party of four members and a packet of long and excellent press notices, showing the marked interest in Theosophy and the Crusade. Brother Sandham gave the following narrative, he went into a café for a cup of tea, and spoke to the manageress about the Brotherhood supper, to be given to the working people by the Crusaders, inviting his hearer to come and help with the supper. To his surprise, she at once asked if Mrs. Tingley would be present, and said she had read with much interest of that lady. In a country like England, where the press is conservative and the interviewing system is in embryo, the mere fact that the name of a theosophical leader should be known in the cafés, shows forcibly how theosophical news has at last permeated the air.

MEETINGS IN LIVERPOOL.

The first Crusade meeting in England was held in Liverpool on Monday evening, June 22d. The Liverpool and Southport newspapers all gave good accounts, as the following extract from one of them shows:

"The first public meeting in this country that was organized in connection with this Crusade was of a character that at once stamps the undertaking as one of a noble and philanthropic purpose. In a hall situated in the very heart of the city, over three hundred of the very poorest of the poor were gathered to partake of a free supper which was happily called a 'Brotherhood Supper.'" The paper further goes on to say that there were "none of those elements of disorder that one might naturally expect to be manifest. And one can only conclude that this was the effect of the worthy effort to treat these 'outcasts of society' and members of the 'submerged tenth' as brothers and sisters, and to welcome them as one's best friend is welcomed at one's own home."

After the supper the people all stayed and listened with the utmost interest and attention to the music and to short speeches made by the Crusaders. An English F. T. S. writes: "Mrs. Tingley spoke to the poor outcasts simply magnificently. . . . The great feature seems to be the impression that is being made on the minds of the poorer classes—quite touching in some instances, the seed is indeed being sown in their hearts and they feel the love and sympathy extended to them."

On Tuesday evening a public meeting was held in the Picton Lecture Hall (Liverpool) and the place was crowded to overflowing, there being present about fifteen hundred. During the meeting the address from the American children to those of other lands was read and a reply from the Liverpool Lotus Circle was handed to Mrs. Tingley by a little boy and a little girl. A "Union Jack" was also presented to the Crusaders by Herbert Crooke on behalf of the English Theosophists. During the meeting musical selections were played as at the Convention and Crusade meetings in New York.

As said in one of the letters received from an English member: "This is a world-making and world-shaping epoch. We had a splendid start in Liverpool, which we fairly captured. . . . The press here has quite altered in tone. I refer to Liverpool and Bradford, London has not yet come off, but we are working up to it."

THE CRUSADE IN BRADFORD.

From Liverpool the party went to Bradford and here a very interesting thing happened. Immediately after arriving at the hotel, an old friend of H. P. B.'s came in and soon made acquaintance with the Crusaders. He is the Rev. W. Williams, a great linguist and scholar and was closely associated in certain work with H. P. B. He has decided to accompany the Crusaders and his aid will be most invaluable in Eastern countries as he speaks fluently Arabic, Pali, Sanskrit and other Eastern languages.

Heretofore there was no T. S. Lodge in Bradford but the Crusaders got up a "scratch" meeting of two hundred and organized a Branch.

The *Bradford Daily Argus* heads its account of the visit of the Crusaders to that city as follows:

"THEOSOPHY ON THE WAR-PATH."

"Although the above heading may sound rather irreverent and flippant to some theosophist ears there is no such intention in the mind of the modest *Argus* man. Theosophy is not a subject which one can approach in a trifling spirit, and the band of eight American theosophist-leaders who are paying a flying visit to Bradford in the course of a crusade which is to cover the greater part of the Eastern hemisphere, are too earnest and enthusiastic in their cause to be lightly regarded even by those who are not in either the inner or outer theosophic circles."

IN LONDON.

One of the Crusaders writes from London: "Last evening we gave a brotherhood supper at Bow (London). It was a big success and the people 'caught on.' What is best of all is that the people who have held the citadel over here are being enormously helped and brightened up by the reinforcements from America. We have tried our old scheme of sending to newspaper men to interview us. Result—four have already been here and one is here now. We need all the advertising we can get for the London folks have taken Queen's Hall for us and it holds about three thousand. It looks now as though everything would go off with a hurrah."

And another writes: "In H. P. B. and Bow Lodges the force of THE LODGE was much felt while we were at the other places, all the members speaking and writing of it. At the brotherhood supper last night in the East End there was much enthusiasm, greater, once it was roused, than that in Liverpool. The usual program was followed. One interesting point was that about one-hundred homeless people who had slept in one of the free shelters the night before came to the supper in the evening and many of them came on to the platform to thank the Crusaders. The shelters only give one night's lodging to each, so that after one evening they were again on the streets. One woman said to me: 'We've never been treated like this before.' Brother Machell, an artist and F. T. S. lent a number of his paintings to decorate the room. The people all seemed to take the ideas and I think about one half of the audience, babies and all, streamed on to the platform to shake hands and thank the Crusaders."

In fact good news is coming in all the time, and it is astonishing to hear that wherever the Crusaders go they find that the forces have gone ahead of them, so that the places are ready to receive them and the people all seem stirred by the great psychic and spiritual force sent out by the Lodge. As is said in another letter: "The force is working here just as it did—and does—with you; only of course you know our nation, heavy and slow to move and not given to exhibit enthusiasm, whatever they may feel—and they do feel it deeply. . . . We are all rushing about hither and thither all the time in the manner now very familiar to you in America. Every spare moment filled with business more or less important. . . . Everything goes on more than well and it will not be long before we send news that may cause you to open your eyes, and you will keep on opening them wider and wider until we get back to America."